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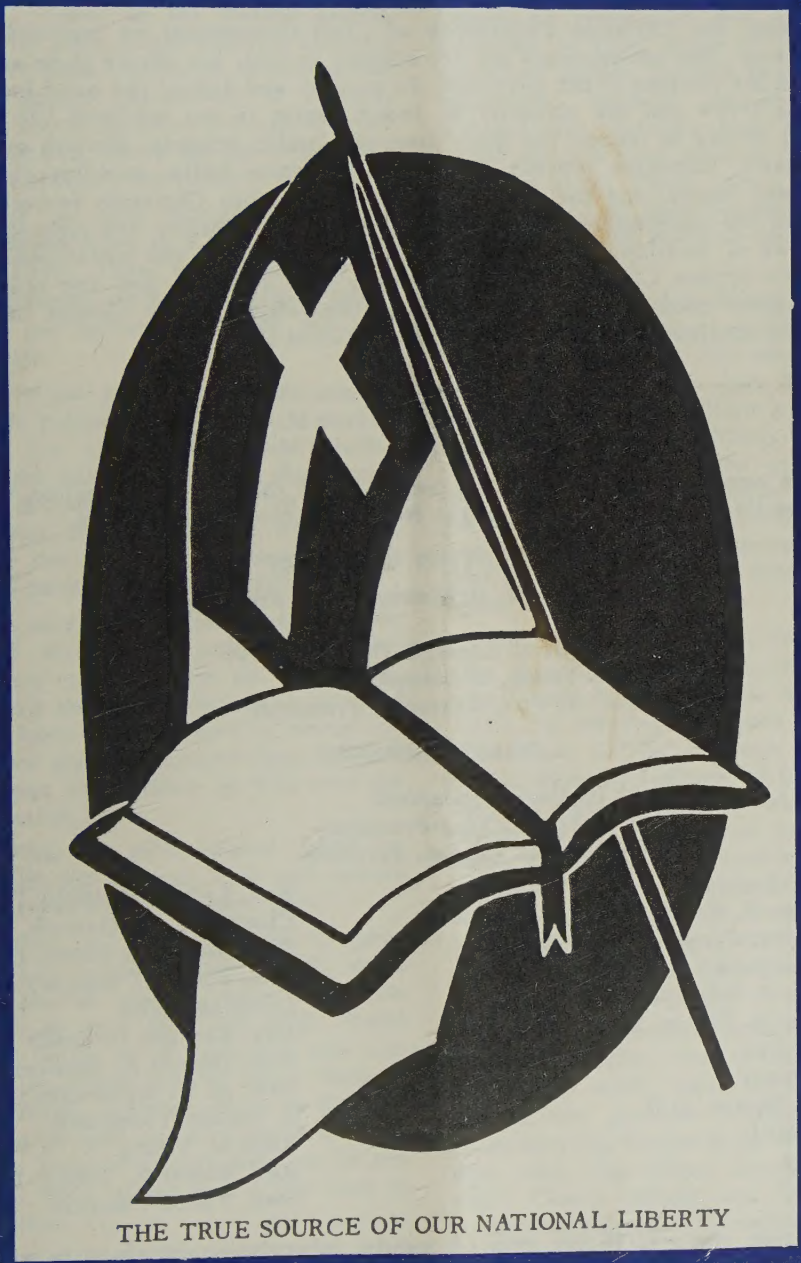

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To present the Christian Philosophy of Civil Government as opposed to the secular theory that governments are not subject to God, but derive their authority solely from the consent of the governed. To present and defend the need for recognizing God's law and the authority of Jesus Christ in our national life and to oppose all efforts to remove the Bible from the public schools, abolish our Civil Sabbath laws, eliminate prayers from our legislative halls, prohibit chaplains in the armed forces, and the efforts to remove all other Christian features connected with our Government. To promote the cause of sobriety and righteousness in all areas of American life and to seek the uplifting of the moral tone of our society. To oppose Communism by presenting in a positive way the only force which is great enough to withstand Communism—which is the Gospel of Jesus Christ in its application to national and international life.

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The Editor's Page

AMERICA'S SHOCKING CRIME RECORD

The Annual Uniform Crime Reports entitled, *Crime in the United States*, issued by John Edgar Hoover, Director of the Federal Bureau of Investigation, United States Department of Justice, with its appalling facts relative to crime in the United States for the year 1960, has just reached the editor's desk.

Crime in 1960 reached an all-time high, having risen to a level 98% above that of 1950. There were 1,861,300 serious offenses reported in 1960, representing an upward surge 14 per cent over 1959.

Our crime growth continues to outstrip the population growth by over 4 to 1 with the crime clock showing four crimes per minute. Robbery, the offense having the most significant increase in 1960 was up 18 per cent over 1959. After a low in March, criminal activity reached peak in November, 1960.

The over $570 million loss in stolen property was cut by police recoveries amounting to 48 cents on the dollar. Increased police effectiveness resulted in 71% more cases cleared by arrest and 65% more persons charged than in 1950, with court convictions up 42% over the same period.

Arrests in 1960 totaled 3,640 for every 100,000 persons, with city arrests almost three times the rural rate.

Arrests of persons under 18 have more than doubled since 1950, while population of youths, ages 10-17, increased by less than one half. Rural arrests were up 3 per cent and city arrests up 2 per cent in 1959. Arrests of juveniles, however, were up 8 and 9 per cent in rural and city areas, respectively. Female arrests were up 10 per cent in rural areas and 3 per cent in city areas.

Forty-eight police employees were killed and over 9,000 police assaulted in 1960.

The report points out that the total number of criminal acts that occur is unknown and immeasurable; however, based on reports of law enforcement agencies in 1960, there were 1,861,300 crimes of murder, forcible rape, robbery, aggravated assault, burglary, larceny $50 and over, and auto theft. This represents 230,870 more serious crimes than the prior year. These crimes are counted by police as they become known to them and are the index to criminality in the United States.

The report calls attention to the fact that for a number of years, crime, based on this index, has been increasing four times faster than the population. A crime rate offers a method of measuring crime in relation to population growth. Population growth does not account for a substantial portion of the upsurge in crime. In 1960, the crime rate was 24% above the average for the past five years; 66% over 1950; and 96% higher than 1940.

The report shows that, according to data from 2,460 cities having a total population of 81,660,735, there were 3,552,054 arrests, or a rate of 4,349.8 arrests per 100,000 persons. Of these, 86,818 were for violation of liquor laws, 146,381 were for driving while intoxicated and 1,326,407 were for drunkenness. Thus, 43.9 per cent of the total arrests were directly related to beverage alcohol. All of this is symptomatic of something seriously wrong with our nation, something that may become malignant if not corrected soon.

The once proud, complacent, powerful world leader, who saved the world during two world wars, the U.S.A., has become the greatest law-breaking and crime-breeding nation in the world today! With men like Nikita Khrushchev and Fidel Castro without and Jimmy Hoffa within, this great crime-infested nation finds itself in a state of fright, alarm and consternation.

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A FAULTY FOUNDATION

Rev. Delber H. Elliott, D.D.

(Chapter nine of the book, DOOM OF THE DICTATORS)

A FAULTY FOUNDATION

For other foundation can no man lay than that is laid, which is Jesus Christ. I Corinthians 3:11.

We have briefly viewed that part of our history when our documents of state were replete with acknowledgments of the Divine Being. Especially did we note that the proceedings of the Continental Congress were marked by frequent acknowledgments of God.

Disturbing Contrasts

We turn now to the Constitutional Convention where all such acknowledgments are noticeably omitted. Its sessions began about twelve years after the Continental Congress. The tension of the times had eased. War clouds no longer hovered above them. The nation was at peace and the need for God was so apparent as life and liberty were no longer in jeopardy.

The following few paragraphs first appeared in **Christianity Today** and are included here by the editor's permission.

The sessions of the Constitutional Convention began May 25, and adjourned September 17, 1787, covering a period of one hundred and sixteen days. Fifty-five delegates were present at the opening. The presiding officer was George Washington and the secretary was William Jackson. The impression that harmony prevailed was a figment of the imagination. Thirteen members left early—some because of conflicting opinions. Tempers at times flared hotly. At one stage the convention recessed to allow heated passions to cool. The final document was not adopted unanimously. Randolf, Mason, and Gerry refused to sign.

The delegates to the convention were not super-men. They came from the common walks of life. No more than twenty of the fifty-five members were credited with making any constructive contribution. If the working force could be reduced to any one man, that man would be James Madison, later called "The Father of the Constitution."

There were certain marked differences between the Continental Congress and the Constitutional Convention. One was the *place given to prayer.* Prayer was prominent in the Continental Congress. Two chaplains were appointed to open the sessions each day with prayer. In the Constitutional Convention prayer was officially absent. When the going became difficult, Benjamin Franklin presented his famed resolution asking that prayer for divine guidance be offered each morning. His supporting remarks are a classic in congressional literature. He said in part:

> ...the longer I live, the more convincing proofs I see that God governs in the affairs of men. And if a sparrow cannot fall without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings that "Except the Lord build the house, they labor in vain that build it."

He moved that each day should begin with prayer.

Many writers assume that prayers were offered and that all went well thereafter. The plain fact is that this was not so. *Elliott's Debates* (Vol. 5, p. 255) and a footnote to Franklin's speech tell us that prayers were not thought necessary and the motion was lost by adjournment.

A second contrast between these two historic assemblies concerns the *recognition given to the Divine Being.* The Continental Congress, in its official documents, mentioned "God," "Al-

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THE CHRISTIAN SABBATH

By the late Rev. H. Ray Shear, D.D.

Voltaire, the French philosopher and skeptic of the 18th century, is reported to have said, "If you would destroy Christianity you must first kill Sunday." The inference is that so long as men preserve and observe the one day in seven as a sacred day, so long will religious life be vigorous; and conversely, just in the measure that men secularize the Sabbath and make a common day of it, will they lose the sense of God and so lose religion.

SOME PHASES OF SABBATH HISTORY

1. **The Sabbath is as old as man.** The creation story in Genesis concludes with the words, "And on the seventh day God finished His work which he had made, and He rested on the seventh day...and God blessed the seventh Day and hallowed it, because that in it He rested from all His work." So the Fourth Commandment did not embody any new legislation, but simply codified and reemphasized a rule of life and conduct written into the conscience and constitution of the race from the beginning. If this is the case we would expect to find some traces, at least, of a seventh day rest among other ancient peoples besides the Israelites. Not many decades ago such evidence came to light. A Babylonian calendar was unearthed in which the 7th, 14th, 21st, and 28th days of the month were called "days unlawful to work on". On those days, it was said, "the king was forbidden to eat ordinary food, change his dress or do his royal duties".

2. **The Sabbath of ancient Judaism was a delightful institution.** The Jews were an agricultural people. You who have known the long hours and hard labor of farm life can well understand how welcome would be that day of rest to weary bodies and burdened spirits. Moreover, under the social organization of that time, there were many servants and bond-slaves in the population. To them, whose lot was so hopeless, it was an incalculable boon that for one day in seven they were really free. For the law was all-inclusive: "Thou shalt not do any work, thou, nor thy son nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger (the foreigner) that is within thy gates". No person was to benefit himself with a Sabbath rest at the expense of his servants and his domestic animals. The Sabbath was a blessed gift of God to all burdened people. But in time the Jews perverted the gift. Worse yet, when the Lord of the Sabbath came they refused to let Him recover to them the spirit and blessings of God's Sabbath for man. They crucified Him.

3. **The Sabbath died and was raised again.** In the resurrection of Christ, which made all things new, the Sabbath had a resurrection. Not only did that mighty event recover the holy and beneficient character of the institution, it also changed the day of its weekly observance. Before, it was the seventh day of the week, the conclusion of the first creation. Now it became the first day of the week, the day on which Jesus rose from the dead, the day which would forever mark the beginning of a new spiritual creation. This is the way Ignatius, one of the fathers of the church, puts it: "No longer observing Sabbaths, but fashioning their lives after the Lord's Day, on which our life also rose through Him".

For a considerable time after the resurrection the Christians who were Jewish kept both the Sabbath of the ancient faith and the new Lord's Day. In the Epistle of Barnabas, an extra-Biblical writing of the early church, that Christian leader says, "Wherefore also we keep the eighth day for gladness, on which Jesus also rose from the dead". When the Christians gradually abandoned the seventh day for the first day, all the values of the

(Continued on page eight)

MOST ADMINISTRATORS DEFEND BIBLE READING IN PUBLIC SCHOOLS

Should reading the Bible in public school classrooms be permitted is a question on which *all* administrators polled this month by *The Nation's Schools* have an opinion. And three out of four believe that reading verses from "any Christian version" of the Good Book deserves a place in the public school curriculum.

Some of the 72 per cent in favor of the practice advocate it as a means of strengthening and enhancing our democratic heritage. Speaking for this group was an Indiana schoolman: "The reading of the Bible is an obligation to America's budding citizens because our democracy is founded upon the belief that the individual has great integrity. This philosophy is set forth better in the Bible than anywhere else." A Texan went further: "If ever we arrive at the place where the Bible is not permitted in our public schools, we are no better than the Russians!

Unless Parents Object

Others favoring the practice have this reservation: Let the Bible be read "if there are no objections"—whether from parents, denominational groups, administrators, school boards, or local public opinion. "If parents object, their child might be excused during the reading," offered a New Yorker, while a Mississippi superintendent would draw this line: "If 25 per cent or more parents protest, Bible reading should become an obligation of the home or church."

Another group warned that "sectarian doctrines should not enter into the presentation" (N.C.), while others suggested that the Bible be regarded in public schools as a work of literature or a historical document. "The teaching of U. S. and world history is impossible without frequent reference to the Bible as a historical document," declared a Californian who believes his state to be "much too narrow in its tolerance of the use of the Bible" in public schools.

"It might be wise," offered an Iowa schoolman, "if in some localities it (Scripture reading) be restricted to the Old Testament."

When the Bible should be read in schools was the concern of many. Suggestions included: "in special holiday programs at Christmas, Thanksgiving and Easter (Mo.); "in periodic assembly programs before the student body" (Neb.); "during the opening exercises of the school day" (Utah).

A small group doubted that it was even *possible* to read the Bible "without interpretation or comment." Asked a Californian: "Would not the selection alone of the passage to be read be interpretation?"

Twenty-eight per cent of the superintendents participating in the poll would *not* permit Bible reading in public school classrooms. A Michigan official stated what others seemed to imply: "Such action invites controversy!"

For a Minnesota administrator "experience indicates that too many teachers are unable to do the reading without commenting or interpreting."

"In our state we are required by law to have Scripture reading," said a schoolman from Arkansas. "If students read," he continued, "it often becomes mockery. If teachers read, only those verses strongly adhered to by certain sects might be emphasized while other verses might go unnoticed."

Some questioned the value of the practice. "I don't believe that reading the Bible in schools is harmful, but how much help is it? I object because it is a waste of time," stated a New Yorker. Declared one respondent: "To read and read only would serve no purpose what-

ver."

Bible reading is an area for which ne group charged responsibility to the hurch and the home. According to a Californian, "Bible reading can be handled more logically and effectively n the home and church." An Illinois nan added: "The schools are not the umping grounds for everything."

"I'd rather see a situation of released time whereby a pupil could go to is own church," proposed a superinendent from Michigan.

Only a small group of respondents rgued that the reading of the Bible in lassrooms is a violation of the separaion of church and state doctrine. "I eel that there should be a separation f the functions of church and school, eaving to each its speciality," mainained a California administrator. "Yet hey should be supportive of each oth-r," he added.

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AMERICA'S SHOCKING CRIME RECORD

(Continued from page three)

Lincoln, in his Presidential Proclamation, March 30, 1863, said:

"We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown.

"But we have forgotten God.

"We have forgotten the gracious hand which preserved and strengthened us; in the deceitfulness of our hearts we have vainly imagined that all these blessings were produced by some superior wisdom and virtue of our own.

"Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God who made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, to pray for clemency and forgiveness."

When these words were spoken by Lincoln, God's laws and the laws of the nation were known and respected. On the Lord's Day the wheels of business stopped and the people assembled in their churches to hear the Word of God and to act upon it. If His words were needed by the nation then, how much more are they needed today—for truly America has forgotten God—has ignored Him in her fundamental law and disregards Him in her everyday life. Our crime record indicates that something is seriously wrong with America. The time has come to wake up, to be alert, to repent, lest this great nation perish in her complacency and in her sins.

EXPENDITURES FOR ALCOHOLIC BEVERAGES IN THE U.S. IN 1960

The total expenditures for alcoholic beverages for the year 1960 are estimated by the Office of Business Economics of the U.S. Department of Commerce to be $11,520,000,000. This includes more than $4,000,000,000 of Federal, State and local taxes and represents aggregate outlays (other than purchases for resale) for alcoholic beverages whether bought in package form or by the drink. The figure also includes part of the expense of entertainment and other service charges in eating and drinking establishments where a separate charge is not made for such items.

This total is up $760,000,000 over 1958 and $295,000,000 over 1959.

During the school term of 1960-61, $12,929,564,000 was the estimated current expenditure for educating 37,244,284 pupils in our elementary and secondary public schools, with a total current expenditure, including capital outlay and interest of $16,476,135,000.

The only encouraging thing about these figures is that we are spending

considerably more money for elementary and secondary education than we are spending for alcoholic beverages whereas only a few years ago the picture was reversed. The fact remains, however, that the number of alcoholics in the country would be tremendously reduced, the growing crop of potential alcoholics greatly curtailed and the country as a whole immensely benefitted if the eleven and a half billions of dollars now being poured into alcoholic beverages could be directed into constructive and beneficial channels.

Any supposed benefits resulting from the more than four billions of tax dollars derived from the sale of alcoholic beverages is nullified by the fact that it costs the tax payers more than 12 billions of dollars a year to deal with the problems created by the consumption of alcoholic beverages, to say nothing of the wreckage of millions of human personalities resulting from the consumption of beverage alcohol.

THE SUPREME COURT UPHOLDS THE CONSTITUTIONALITY OF CIVIL SABBATH LAWS

The recent action of the Supreme Court of the United States in upholding the constitutionality of the civil Sabbath laws now in effect in Pennsylvania and other states is fairly well known. Of course those with a concern for the Christian Sabbath across the nation are gratified by the decision. But along with this gratification there is, on the part of many, considerable concern—not because they are opposed to the decision itself, but because of the basis on which it was made.

More and more the idea is progressing in the courts, in our legislative halls and among our people that no law must ever be enacted on the basis of morals, or because of a religious duty. We are a pluralistic society and therefore morality and religion, we assume, must never enter our thinking when it comes to enacting civil laws. We must proceed solely on civil, social and economic grounds. Such an assumptio amounts to a denial that the nation ha any moral obligations before God, some thing that is entirely contrary to th teachings of the Bible.

We believe in the doctrine of th separation of church and state but w are utterly opposed to the idea that th state has nothing to do with morals an religion. For the state to establish church and require that its citizens regardless of their beliefs, pay taxes for the support of that church would b reprehensible. But for the state to assume that it has no right to enact an law on the basis of morals or the reli gious duty of the state is equally repre hensible. The state has a duty to pro mote the public welfare and this dut is declared in the Preamble of our Na tional Constitution. The public welfar includes many things, and the protectio of public morals is certainly one of them

A higher law than any ever writte by man sets aside one day in seven a a day of rest—and no nation, in enactin civil Sabbath laws or in declaring th right of states within that nation to d so, should ever hesitate to declare tha along with all other considerations re quiring such laws, that over all an above all is the fact that such legisla tion is required by a divine law whic both men and nations are duty bound t honor and obey.

Good laws may not always mak good people, but good people ough always to make good laws.

THE CHRISTIAN SABBATH

(Continued from page five)

Mosaic Sabbath were carried over an incorporated into the Lord's Day of th Christians, allowing us to say that i essence and in principle the two day are the same. So much is this true tha many Christians still prefer to speak of "keeping the Sabbath" becaus

Sabbath" has a religious significance line with our spiritual traditions, hereas Sunday is a heathen name, orrowed from the sun-worshippers.

SOME PRINCIPLES OF SABBATH OBSERVANCE

1. Keep the Sabbath as a holy day. 'e cannot appreciate fully what that eans without examining the original eaning of the word "holy". Funda- ientally the word means "set apart". his day is to be a day set apart from ther days, hedged about and different rom other days. It is to differ from rdinary holidays and pleasure days. Vith both the Jews and the early Chris- ians the most obvious difference was hat it was free from labor.

"How still the morning of the hallowed day!
Mute is the voice of rural labor, hushed
The ploughboy's whistle and the milk-maid's song."

James Grahame.

It is most unfortunate that laboring nen, under the enticement of overtime ›ay, are allowing themselves to be ›obbed of their Sabbath rest. It is ser- iously to be questioned whether a gov- ernment which insists upon a seven-day week as a war-time emergency, has found or ever will find, that production ustifies that policy. No less a labor eader than Samuel Gompers is reported o have said, "Seven-day workers are ›ositively poor workers, lacking the vigor, stamina and character so neces- sary to the maintenance of a sterling nanhood and womanhood." In the first world war, Sabbath work was tried out at first and then abandoned. Josephus Daniels, member of the war cabinet, said, with reference to that change of ›olicy, "The world has learned even n war, that Sabbath observance is not ›nly a Christian duty but an industrial necessity."

Many men do fully appreciate this veekly relaxation from labor; but there are some in every generation who mur- nur, "When will the Sabbath be past, hat we may buy and sell?" or who, ike the Merchants of Tyre, whom Nehemiah rebuked, are willing to dis- regard the command of God in the in- terests of gain. The Sabbath is "a check on that insane devotion to secu- lar business which is one of the most serious perils of our country."

But the word "holy" means more than "set apart". It has a religious significance. It is a day set apart with reference to God. It is God's day. In the commandment it is called "A Sab- bath unto the Lord thy God". It is a day of worship. That was the way Jesus used it. Luke's gospel says of Jesus, "He came to Nazareth where he had been brought up; and he entered, as his custom was, into the synagogue on the Sabbath Day." The logic is inevitable that if he, the perfect man, had the church habit on the Sabbath Day, we imperfect men ought by all means to cultivate the church habit as part of our Sabbath observance.

"It is good to sing Thy praises, and to thank Thee, O Most High,
Showing forth Thy loving-kindness when the morning lights the sky.
It is good when night is falling of Thy faithfulness to tell,
While with sweet melodious music, songs of adoration swell."

What a strange, unhealthy temper that is which has gripped many people and has turned their thoughts away from worship on the Lord's Day to pleasures and pursuits that are almost wholly secular, selfish and unspiritual. They spend God's Day without God. A spirit quite the opposite of this is revealed in the following words of Oliver Wendell Holmes: "There is a little plant called reverence that grows in a corner of my soul's garden which I like to have watered once a week." "Remember the Sabbath Day to keep it holy." That is the first principle of Sabbath keeping.

2. Keep the Sabbath as a happy day. To say that the Sabbath is to be given a holy significance does not at all mean that it is to be a joyless, cheerless, stiff and formal day. Quite the contrary. The two great ideas of the Sabbath in the mind of the ancient Jews were rest and gladness. "This is the day the

Lord hath made; in it we glad will be." Isaiah says we are to call the Sabbath a "delight". In one of the books of Edward A. Steiner, the Jewish-Christian immigrant, there is a description of the Sabbath in the Jewish ghetto of a Russian city in his childhood. It is a delightful picture. Simple customs of the home were quietly observed; then followed the synagogue service; and then the happy afternoon hours as the family walked together out into the country beyond the ghetto. Sabbath was a home day, a quiet day but a wonderful day in a homely and simple way.

So, when we say the Sabbath should be a happy day, we do not mean a hilarious day of sports and public spectacles, a day of ball games and theatres, a day of parties and excursions and picnics. By no possible stretch of the imagination could one picture these as contributing to the "holiness" of the day. We cannot turn the Sabbath into a time of commercialized amusements and sports and still retain in the minds of people the sense of its sacredness. A long time ago Sir Walter Scott remarked: "Give the world one-half of Sunday, and religion will not long continue to have any strong hold on the other half".

The distinction which we are making between a "delightful" Sabbath and a day of sports and amusements, was made long ago by the prophet Isaiah: "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of Jehovah, honorable, and shall honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth."

3. **Keep the Sabbath as a humane day.** Jesus said the Sabbath was made for man. It was an institution which existed not for its own sake but for man's highest good. By its very nature it is a humane day. It provides release from the labor of mind and muscle. Henry George asserts that "Moses was the first labor reformer; and the Sabbath was his first labor reform."

But the Sabbath is a humane day, too, in that it gives to all people an opportunity for deeds of kindness, ministries of mercy and acts of loving thoughtfulness. Jesus made it plain both by his words and his conduct that acts of mercy were always permissible and desirable on the Lord's Day. The aged in homes and asylums, the sick in hospitals, can be visited and cheered. The lonely and troubled can be comforted by your gifts and your presence and your prayers. It is the release from toil and the stimulus of Sabbath that makes possible such angelic ministries. Even children can be taught to use those precious hours of the Sabbath afternoon or evening for some errands of love. There will never be any question of boredom if the Christian really uses the Sabbath as God intended.

The Sabbath is not something forced upon us as an irksome obligation, but granted to us as a precious boon. It is not a sad day but a glad day; not a penalty but a privilege and an opportunity.

"The Book, the Church, the Day were given
For men, not God—for earth, not heaven;
Are blessed means to holiest ends,
Not masters, but benignant friends."

Whittier

A FAULTY FOUNDATION

(Continued from page four)

mighty God," "Governor of the Universe," and the "Omnipotent One." We have already pointed out that the early compacts, colonial charters, the Articles of Confederation, and the Declaration of Independence not only made frequent mention of God but made repeated reference to Jesus Christ, the Savior and Ruler of nations.

But in its official proceedings the Constitutional Convention was silent on such acknowledgments of the Divine Being. The Constitution as finally adopted contains no reference to God.

Christ, or the law of God.

Virtues and Deficiencies

The excellencies of the American Constitution are many. The final product is a masterpiece of the English language. Its preamble is one of the world's finest sentences. The threefold task of the Convention was well done: to establish a central form of government, to preserve the individual rights of the people, and to define the powers of the states and the nation and their relation to each other.

With all of its excellencies, however, the Constitution was not perfect. The fact that it has been amended twenty-one times is proof of that. Two serious objections were raised against it. One was that it made no provision for a bill of rights. This was remedied by the passage of the first ten amendments.

The second objection was that it made no acknowledgment of a Supreme Being. This defect has never been corrected. At least forty-two of the states have made some reference to God in their constitutions but the Federal Constitution remains silent. "In God We Trust" on our coins and some of our postage stamps and "Under God" in our salute to the flag are steps in the right direction, but they are only issues on the side. What is lacking is a suitable recognition in our fundamental law by which all other laws are judged.

The late Dr. Peter Marshall, while chaplain in the U.S. Senate, said: "It is strange and I believe tragic that the Constitution makes no reference to God."

Some such reference in our basic law would honor the God who gave our nation its being, bring our Constitution into harmony with the history and aims of the founding fathers, bring our government into line with the moral law of God, declare before the world that the United States is a Christian nation, give our ambassadors and statesmen a firm basis on which to rest their decisions, and silence the arguments of atheists and others that chaplains, thanksgiving proclamations, and reading the Bible in the schools are unconstitutional.

Two Kinds of Democracy

We believe in our democratic form of government. But there are two kinds of democracy. One kind is Christian and the other is secular. A secular democracy recognizes no authority above that of the people. It is a rule of majorities. If the majority votes for that which is wrong, a secular democracy concedes their right to have it. The Christian view is that no government has the right to do wrong.

The prophecy of William Booth 75 years ago is coming true. He said: "The chief danger of the next century will be religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, politics without God, heaven without hell."

Dr. Alexander A. Hodge made it still stronger. He said: "I charge you, citizens of the United States, afloat on your wild sea of politics, that there is another, one Jesus; the safety of the state can be secured only in the way of humble and whole-hearted loyalty to His person and of obedience to His law."

Our contention is that the foundation upon which we are building our political structure is unsound. "Thus saith the Lord, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isa. 28:16). "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

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danger which awaits such constancy.

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To which the present columnist must add, that it is the last sentence which is the special legacy of Calvin to generations of Calvinists, who suffered and died for their obedience to God.

FROM THE STUDY WINDOW

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"John Calvin Writes..."

Just at the end of the *Institutes*, John Calvin turns his attention briefly to the matter of government. What he has to say is stimulating, although most later Calvinists have disagreed with it. For the column this month, I shall let Calvin speak.

Government, says Calvin, is a "benevolent provision God has made for mankind." The spiritual liberty which is our possession in Christ is no argument for civil anarchy.

Calvin then defines the purpose of government. Government exists "to cherish and support the external worship of God, to preserve the pure doctrine of religion, to defend the constitution of the Church, to regulate our lives in a manner requisite for the society of men, to form our manners to civil justice, to promote our concord with each other, and to establish general peace and tranquillity" – "in short that there may be a public form of religion among Christians, and that humanity may be maintained among men."

To have responsibility in government is "a calling not only holy and legitimate, but far the most sacred and honourable in human life." The office of magistrate is appointed by God, and this should be a "powerful stimulus, by which they may be excited to their duty." "If they remember that they are the vicegerents of God, it behoves them to watch with all care, earnestness, and diligence, that in their administration they may exhibit to men an image of the providence, care, goodness, benevolence, and justice of God."

What kind of government is best? If the various types are compared, "their advantages are so nearly equal, that it will not be easy to discover of which the utility preponderates." "Either aristocracy, or a mixture of aristocracy and democracy, far excels all others" – not because of itself, but because kings often lack "justice and rectitude" or "penetration and prudence." On the other hand, government in the hands of many enables them to "afford each other mutual assistance and admonition, and that if any one arrogate to himself more than is right, the many may...restrain his ambition." If a people has such a government, they should endeavor to keep it. For those who do not have such a government, however, the very thought of revolution is both foolish and sinful.

Magistrates, in exercising their offices, must guard lest they "by excessive severity wound rather than heal," but also lest "through a superstitious affectation of clemency, fall into a mistaken humanity, which is the worst type of cruelty, by indulging a weak and ill-judged lenity, to the detriment of multitudes." "Tributes and taxes are the legitimate revenue of princes" for the "public expenses of their offices" and for "the support of their domestic splendor," but cannot "be lavished or dilapidated without manifest injustice."

"The first duty of subjects toward their magistrates is to entertain the most honourable sentiments of their function;" the second is to obey, "in submitting to their edicts, in paying taxes, in discharging public duties, and bearing burdens which relate to the common defense, and in fulfilling all their other commands." This is true, even when rulers rule unjustly and tyrannically, the correction of such tyranny being God's responsibility, not man's. The one exception to the rule of passive obedience is that we ought to obey God rather than man, and this despite the

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